A BRIEFE Instruction,

Collected for the exercise of youth, and simple sort of people.

By Thomas Cobhead Preacher.

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¶ A briefe Instruction,

collected for the exercise of youth, and simple sort of people.

Demaund.

How wast ỹ created?

Aunswer.

By the hande of God. Gene.1.26.

Demaund.

Wherof wast thou created?

Aunswer.

Of the dust of the grounde. Gene.2.7.

Demaund.

What dost thou learne therby?

Aunswer.

That I should not waxe proude of the Image of God: but that all vaine glory shoulde be cut away in mee. &c. Eccl.10.7. Iere. 9.23. Iere.22.29

For so much as I shall returne to the earth againe. Gene.3.19.

Demaund.

What is God?

Aunswer.

He is almightye, creator of all things, incomprehensible, inuisible, eternall, preseruer and gouernour of heauen and earth. &c.

Demaund.

Shewe wytnesse of the vnitie of God?

Aunswer.

Deut. 6. Heare Israell, thy Lorde God is one Lorde: and againe. I am the Esa. 44. Lorde, first and the last, beside mee 1. Cor. 8. there is no God. Ephe. 4.

Demaund.

Howe many persons of the Godhead be there?

Aunswer.

There is only one godly substãce, but it is attributed vnto three persons, that is to saye, the Father, the Gene. 1. 26. Sonne, and the holy Ghost, which Iohn. 1. 1. be of one substaunce, lyke vnmeasurable, and like euerlasting. cap. 10. 30.

Demaund.

Howe proouest thou that there be

three persons?

Aunswer.

Christe commaunded all people to bee Baptised in the name of the father, and of the sonne, and of the holy ghost. Mark.16. Math.3. Iohn.14. cc.15. 1.Iohn.5.

Demaund.

What is the Father?

Aunswer.

He is the fyrst person of the godhead, euerlasting, vnmeasurable, vnbegotten, and hauing his being of no man. Ephe.4.6.

Demaund.

Who is the Sonne?

Aunswer.

He is the seconde person in godhead, begotten of his father, before the worlde. Gene.1. Iohn.1. Iohn.17.5. cap.6.62. Coll.1.15. cc.15.16.

Demaund.

What is the holy Ghost?

Aunswer.

He is the thyrde person in godhead, lyke euerlasting, and lyke in Math.3.16 Iob.14.26. cap.16.7.

substaunce, vnto the Father, and the Sonne, proceeding from them both.

Demaund.

Why dyd God create thee?

Anuswer.

Esai.44.21 To serue him.

Demaund.

What seruice requireth he of thee?

Aunswer.

John.4.23 To serue him in spirite, & trueth.

Demaund.

In howe many partes, maye the seruice of God be deuided?

Aunswer.

Into sowre partes.

Demaund.

Which be they?

Aunswer.

John.8.47 Esai.1.19. Deut.6. Obedience to the woorde of God, to heare it, and to keepe it.

1.Re.15.22 Psa.50.15. Mat.6.cc.7 Luk.18. Psa.141.2. The seconde part, is prayer, by the which we worshippe God, and call vpon him for all things.

The

The thirde, is the Sacrifyce of praise, from a faithfull hart, for the Lord requyreth nothing of vs, for all his benefytes bestowed vppon vs: but to be thankful, calling vpon his name, and obey his worde. Psa.148.13 Psa.51.15. Rom.12.1. Hebr.13. 1.Pet.2.5. Psa.116.11 et.12.&l.

The fowrth parte, of the seruice of God, is the humble submission of the spyrite, with saythfull reuerence, and feare: for there is neither true obedience, true inuocation, nor yet true Sacrifice of prayse, where the submission of the spirite is wanting. Psal.2.11. Leuit.26.2. Eccle.4.17 Jere.7.9. Dan.9.10. Exo.17.11 Hebr.5.7.

Demaund.

What are the Lawes of God?

Aunswer.

GOD spake all these words, and sayde, I am the Lorde thy God, which haue brought thee out of the Land of Egipt, out out of the house of bondage. Exod.20.1.

1 Thou shalt haue none other Gods but mee.

Thou shalt not make to thy selfe any grauen Image, nor the lykenesse of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth, thou shalt not bow downe to them, nor worship them. For I the Lord thy God am a gelious God, and visit the sinnes of the Fathers vpon the chyldren, vnto the thyrde & fourth generation of them that hate mee: And shew mercie vnto thousands, in them that loue mee and keepe my commaundements.

3 Thou shalt not take the name of the Lorde thy God in vaine: For the Lord will not holde him guiltlesse, that taketh his name in vaine.

4 Remember thou keepe holy the Sabboth day: Sixe dayes shalt thou labour, and doo all that thou hast to doo. But the seuenth day, is the Sabboth of the Lord thy God: In it thou shalt doo no manner of

worke,

wo2ke, thou and thy ſonne, and thy Daughter, thy man ſeruaunt, and thy mayde ſeruaunt, thy Cattell, and the Straunger that is within thy gates. For in ſixe dayes the Lo2de made heauen and earth: the Sea, and all that in them is, and reſted the ſeuenth daye: wherfo2e the Lo2de bleſſed the ſeuenth daye, and hallowed it.

5 Honour thy Father, and Mother, that thy dayes maye be long in the Lande, which the Lo2de thy God geueth thee.

6 Thou ſhalt do no murther.

7 Thou ſhalt not committe adultrie.

8 Thou ſhalt not ſteale.

9 Thou ſhalt not beare falſe witneſſe againſt thy neyghbour.

10 Thou ſhalte not deſyre thy neyghbours houſe, thou ſhalt not couet thy neyghbours wyfe, no2 his ſeruaunt, no2 his mayde, no2 his

his oxe, nor his asse, nor any thing that is thy neyghbours.

Demaund.

Arte thou bounde to obserue these preceptes, in thought, worde and deede.

Aunswer.

d. Ezec. 18. 10. Luke. 2. 10. Acuit. 18. 5. Matth. 5. 28

d Yea, and if I breake but one of them, in thought, worde or deede, once onely in all my lyfe: I shall be guilty of eternall death.

Demaund.

Doest thou keepe them?

Aunswer.

b. Rom. 3. cap. 7.

b No, nor no man verely.

Demaund.

Then thou grauntest thy selfe, all men worthy of Gods displeasure, and eternall dampnation?

Aunswer.

f. Rom. 1. 18 cap. 2. 8. Deut. 27. 1. Cor. 6. 9. Mat. 25. 41

f Yea, verely, I feele Gods wrath, and dampnation, to be my reward.

Demaund.

How shalte thou escape Gods wrath

wrath, and this dampnation?

Aunswer.

Onely by Jesus Christe.

Demaund.

Howe shall he saue thee?

Aunswer.

Because he being d God, and mã, hathe suffered all the punishment due for my sinnes, and f hath fulfylled the lawe.

d. Iohr. 10. 30. cap. 14. 28. e. Col. 1. 13. Heb. 9. 17 f. Ro. 10. 4.

Demaund.

Arte thou so freelye redeemed by Christe, that thou needest no Sacrifysing Priest, or ony other merite, or meanes, to helpe thee to saluation?

Aunswer.

Yea, verelie, for e Christe was delyuered for my synne, and rose againe for my iustification: and hath f freely payde my raunsome to his father.

e. Ro. 4. 25. cap. 7. 24. cap. 5. 1. cap. 8. 2. f. Ro. 3. 24 1. Pet. 1. 24 2. Joh. 1. 7.

Demaund.

Shall all men be saued by Christe?

Aunswer.

Aunſwer.

c. Joh. 8. 24. 31. 12. c. 36. cap. 15. 5. Rom. 6. 5. Heb. 3. 14.

No, c none but ſuch as beleeue effectuallie in him, and lyue therafter.

Demaund.

Who beleeueth thus in him?

Aunſwer.

d. Joh. 2. 12. cap. 3. 2.

They d onely that aſſure themſelues, that all his ſufferinges was for them, and ſo trauell a mortifycation of the fleſh.

e. 1. Joh. 3. 3.

Demaund.

Who worketh in thee, this beleefe, and this mortifycation?

Aunſwer.

b. Joh. 16. 8. Act. 2. 38. cap. 6. 6. Rom. 10. 17. Ephe. 1. 19. 1 Thim. 4. 16.

The holy ghoſt doth work it me, by b hearing the worde preached.

Aſſurance of ſaluation.

Demaund.

Haue euery one that beleeueth effectually, and trauell to mortifie the fleſhe, by the helpe of the ſpyrite: aſſure themſelues of ſaluation.

Aunſwer.

No

Yea, verelie, for Saint Paule sayth, c there is no dampnation, to them that are in Chriſte Jeſus: Which walke not after the fleſhe, but after the ſpirite.

c. Rom. 8. 1.2.ff.14.&, Ro.5.1.ff. 1.Iohn.3.2. 1.Cor.13.5 Iohn.5.24 ff.26.&. cap.11.25. cap.8.26.

Demaund.

Haue euerie man that trauell, not mortifycation of the fleſhe, but lyueth in fylthy ſinne: aſſure him ſelfe of ſaluation?

Aunſwer.

No not ſo. For he is the e enimie of Chriſte: and doth f crucifie the ſonne of God. &c.

e. Phi.3.18 1.Iohn.3.9. 1.Cor.6. 2.Pari.25. f. Heb.6.6.

Demaund.

That we maye the better vnderſtande, that thou art the chylde of God, thorowe fayth in Jeſus Chriſte: declare the effect of thy beleefe?

Aunſwer.

I beleeue in God the father almightie, maker of heauen & earth. And in Jeſus Chriſte, his one.

Sonne.

Sonne our Lord: which was conceyued by the holy ghoste, borne of the virgin Marie. He suffered vnder Pontius Pilate, was crucifyed, dead and buried, hee descended into hell, and the thirde day he rose againe from death. He ascended into Heauen, and sytteth on the ryght hande of God the Father almightie. From thence shall he come to iudge bothe the quicke and the dead. I beleeue in the holy Ghost. The holy Catholike Church. The Communion of Saints. The forgeuenesse of sinnes. The resurrection of the body. And the lyfe euerlasting. So be it.

Demaund.

Is thy fayth perfect allone as thou beleeuest?

Aunswer.

Not so: but increaseth by g hearing the word of God: vsing h prayers, and i Sacraments.

g. Rom. 10. 17.
cap. 1. 16.
Ephe. 4. 7.
h. Luk. 21. 36.
i. 1. Cor. 11 26.

Demaund

Demaund.

Thou sayest, prayers is a helpe to increase thy fayth?

Aunswer.

yea, for it k assures me that I shal haue all thinges that I aske for, in Christes name, agreeing to his wyll. k. Mat. 7. 11

Demaund.

What thinges mayst thou pray for, agreeing to the wyll of God?

Aunswer.

For l ioye, and for the increase of loue, betweene all degrees: m for heauenly wisedome: for the n holye ghoste. To be delyuered from euyll in the tyme of o temptation. For to obtayne p mercie of our heauenlye father. l. Joh. 16. 24. m. Jac. 1. 16. n. Luk. 11. 13 o. Math. 26 p. Luk. 21. 36. &c.

Demaund.

Is God content, and pleased with euerie mans prayer?

Aunswer.

No: for if we praye to him, not agreeing

greeing to his wyll, hee wyll not heare vs.

Demaund.

What thinges are not agreeing to his wyll, that we maye not praye for?

Aunswer.

To praye to them that bee dead for any thing: as to the virgin Marie, or any other, for any thing, is not agreeing to his wyll. For wee haue but onely one mediatour, to praye for vs, and that is Christ.

q. 1. Joh. 2. 1
1. Tim. 2. 5
Joan. 14. 6.
Mat. 11. 28

Demaund.

Doth them that bee deafe, heare when they be prayed vnto?

Aunswer.

No, for the Prophet Esay sayeth vnto the Lorde: thou art our Father, for Abraham knoweth vs not, neyther is Israell acquainted with vs.

1. Esa. 63. 6

Demaund.

Maye wee praye for them that be

be dead?

Aunſwer.

No, for it is not agreeing to ỹ will of God. For ſ Saint John ſayth, there is a ſinne vnto death, I ſaye not, that thou ſhouldeſt praye for it. ſ. 1. Ioh. 5. 14. 2. Re. 12. 22. Eccle. 17. 18 Luke, 16. 26

Demaund.

What ſayeſt thou of them that liue in fylthie ſinnes, are their prayers heard?

Aunſwer.

No, for t diſobedience, and wicked ſinnes, is the cauſe that God will not heare our prayers. t. 1. Reg. 25 22. Pro. 28. 9. Iohn. 4. 7. u. Eſa. 59. 1 Pſa. 66. 16. Iere. 7. 9.

Demaund.

What is prayer?

Aunſwer.

It is a petition made vnto God, for thinges that we haue neede of, with the affection of the harte.

Demaund.

Howe many kynde of prayers be there?

Aunſwer.

v. Pſa. 50. 15. v Two: Inuocation, and prayer.

Demaund.

What is Inuocation?

Aunſwer.

It is, wherby God is called vpon in any thyng.

Demaund.

Howe many thinges be requyred in prayer?

Aunſwer.

Fowre. The commaundement of God. The promiſe: Fayth, and the thinges deſired.

Demaund.

1 What is the fyrſt?

Auuſwer.

x. Pſal. 50. Mat. 6. et. 7 Luke. 18. y. 1. Reg. 12 23. The commaundement of GOD. which x commaundeth vs to pray, and call vpon him: and as it is ſinne to ſweare, ſo it is y ſynne not to praye.

Demaund.

2 What is the ſeconde?

Aunſwe

Aunſwer.

The promiſe of God, which certifyeth vs ỹ our prayers are heard in Chriſtes name. For Chriſte ſayth, z whatſoeuer ye ſhal aſke the Father in my name, he wyll geue it you.

z. Iohn.16. 23. Math.7. Luke.11.13 Pſa.50.15. Deut.12.5.

Demaund.

What is the thirde? 3

Aunſwer.

Faith, for we muſt beleeue that our ſinnes are forgeuen vs, when we pray with penitue harts. a For Chriſte ſayth, what thing ſo euer when ye praye, beleeue that ye receyue them, and ye ſhal haue them.

a. Mark.11. 24. Iac.1.5. Math.8.2.

Demaund.

What is the fowrth? 4

Aunſwer.

The thing that is aſked?

Demaund.

What things muſt we aſke?

Aunſwer.

For heauenly wiſedome from aboue

b. Iac.1. Luk.11. 3. Eſa.3.

aboue, and we shall haue it.

c. Math. 26 Psal. 50. 15. c In the tyme of trouble, seeke for helpe from aboue, and it shall be deliuered.

d. Math. 11. 28. d If any man be werie of the burden of sinne, let him alke for mercie, and he shall haue it.

e. Iohn. 16. 23. Ezech. 18. Doth any man lacke e loue, from a pure hart toward God, and man, let him praye for it, and God wyll geue it him. Or whatsoeuer we haue needs of, as we are taught in the Lordes prayer.

Demaund.

What is the Lordes prayer?

Aunswer.

It is a briefe forme of praying, which Christ taught his disciples, and all faithfull men: saying. When ye praye, say thus.

Math. 6. Our father which art in heauen, Halowed be thy name. Thy kingdome come. Thy wyll be done in earth as it is in heauen. Geue vs

this

this day our dayly bread. And for-
geue vs our trespasses, as we for-
geue thē that trespasse against vs.
And leade vs not into temptation.
But delyuer vs from euyll. For
thine is the kingdome, the power &
glorie, nowe and for euer. Amen.

Demaund.

How many Sacraments be there?

Aunswer.

Two, the Lordes Supper, and
Baptisme.

Demaund.

What is a Sacrament?

Aunswer.

It is a holy signe instituted of God,
to confyrme my fayth, and to seale
in my harte, the promises of Gods
mercie towardes mee, for the for-
geuenesse of my sinnes, and saluati-
on in Christe.

Demaund.

What are Sacramentes in gene-

Aunſwer.

They are viſible ſignes, whiche ſygnifie vnto vs, both grace and coniunction with Chriſte, and ſeale vnto vs the promiſes of ſaluation,

f. Gen. 17. 4 et. 10. 21. f for God deliuered vnto vs ſacramentes, as ſeales of his promiſes, and when we haue receiued them,

g. Gal. 3. 27 g they beare wytneſſe that we belong vnto Chriſte.

Demaund.

Who gaue the ſacraments?

Aunſwer.

m. Gen. 27. 10. n. Mar. 16. Math. 26. The author and geuer of the ſacramentes, is God the m father, n and his ſonne Jeſus Chriſte our Lorde.

Demaund.

Are there ſeuen ſacramentes, as the Biſhop of Rome affyrmeth?

Aunſwer.

No, but two, as we haue ſayde before: for the other ſacramentes, can be no ſacraments, becauſe they

want the manifest woordes of promise, which shoulde by a visyble sygne be sealed, and because there is no commaundement geuen of God, wherby we are bounde to obserue them as sacraments.

Demaund.

What do you come to receyue?

Aunswer.

The holy sacrament of the body, and blood of Chriſte.

Demaund.

Why doest thou come to receyue it?

Aunswer.

Because God hath commaunded mee, e saying: doo this in remembrance of mee. e. Lu. 22. 19. 1. Cor. 11.

Demaund.

Of howe many partes, consisteth a sacrament?

Aunswer.

Of two partes. The outwarde Element, being a visible signe: and the inuisible grace.

Demaund.

What is the outwarde signe?

Aunswer.

f. Math. 26 f Bread and Wine, which the Lorde hath commaunded to be receyued.

Demaund.

What is the heauenly part?

Aunswer.

It is the body and blood of Christ e. Math. 27 Iohn. 19. 34. which was broken for mee, and e shedde for mee. which is eaten and dronken of the faythfull, spiritually.

Demaund.

Is the Breade and Wine, chaunged into the bodye and blood of Christe?

Aunswer.

No, for then the nature of the Sacrament were destroyed. For God

God ordayned it to be receyued in the remembraunce of his death. e. Math. 29 Luke. 22. Augu. To eate Christ, is to be refreshed, and to drink him is to lyue.

The breade sacramentally, is the Lordes body, and so lykewise the cuppe.

The cuppe naturallie, is a cuppe of wine, but sacramentally, it is the cuppe of the Lordes blood & newe Testament.

Christe called it his blood, not that his blood shoulde be really in it, but that it should be the Sacrament of his blood.

Demaund.

Was this Supper ordayned of Christe, to be offered as a Sacrifice to God the Father for remission of sinnes?

Aunswer.

No truly, for when Christe dyed vpon the Crosse, he f once fully made, that only euerlasting sacrifice, for our saluation for euer. f. Heb. 7. 27 cap. 9. 12. et. 26. cap. 10. 10. 14. 18. et. 26. &c.

The bread was deliuered to the Disciples

Disciples: as the sacrament of the Lordes body, but the verie body it selfe, shoulde be giuen vpon the crosse, not to the Disciples, but to God the father for the Disciples.

Demaund.

What is the Lordes Supper?

Aunswer.

It is the sacrament of my redemption, by the death of Christ.

Demaund.

What thinkest thou of the Lordes Supper?

Aunswer.

I beleeue that as my bodye is nourished with breade, and wyne, there broken, and powred for thee, that euen so my soule is nourished spiritually by Christes body, broken, and his blood shed, for the remission of my synnes.

Demaund.

Are

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wherfore it is our duetie to a geue thankes at the Lords supper. And the Lorde gaue thankes therat. a. 1. Cor. 10 16. Matth. 26.

Thirdlie, it putteth vs in remembraunce, that as the bread which we eate, is made of many graines, one loafe, and the grapes being many, prefled together, is made one wine: so we being many, are c one bodye, whereof Christe is the heade. c. Rom. 12 4. 5. 1. Cor. 10. 17 cap 12. 27.

Seeing then that, we are all one body, we ought to helpe one another, and to c loue one another. c Rom. 15. 2 5 Ioh. 3. 17. b. 1. Cor. 3 1. 2. 14.

Demaund.

What is our duetie to doo, that we maye come to the Lordes supper rightlie?

Aunswer.

To examine our selues, whether wee be true members of Christe, depending our f faith wholie vpon him, as our g only sauiour. f. 2. Cor. 13. 5. Heb. 11. 4. g. Act. 4. 12 Matth. 1. 21

Secondly, to examine our selues, whether

whether wee bee in loue one with another, i and forgeue one another.

i. Mat. 5. 23 cap. 18.

Thirdlie, we must examine our selues, what sinnes we haue committed, and repent, that wee maye with a cleare a conscience, come to the Lordes Table.

2. Sap. 17. Eccle. 18. Psa. 26. 6.

Demaund.

What is Baptisme?

Aunswer.

Baptisme, is the Sacrament of our c regeneration: cleansing admission, sanctifycation, incorporation, admission, wherby they which d do repent, and professe the fayth, and Religion of Christe, are incorporated, & e consigned vp to Christ and his Church.

c. Tit. 3. 5. d. Act. 2. 38 e. Gal. 3. 27

Demaund.

Who dyd institute Baptisme?

Aunswer.

b Our sauiour Christe.

b. Mat. 28. Mark. 16.

Demaund

Demaund.

What doth baptisme signifie?

Aunswer.

It declareth the p washing away of my sinnes by Christes blood, and my new byrth. p. 1.Pet.1. 19. Iohn.3.5. Act.2.38.

Demaund.

Can none assure themselues of saluation, vnlesse they be Baptised?

Aunswer.

I saye not so, Gods grace is not tyed to externe Elementes, we beleeue his b promise, and therefore doubte not, but the chyldren of the faythfull are saued, although they passe awaye in their mothers wombe, for they are holye by vertue of the a couenaunt. And are g sanctifyed in their mothers wombe. For example a Isaac, which was borne the chylde of God, by vertue of the promise. Whereby it followeth that the promise is the fountayne of saluation, and not the b. Gen. 17.c Rom.4. 11 a. Ge. 17.10 g. Ier.1.5. 1.Cor.7.14 a. Gene. 25 23. Rom.9.9. 11.11.&c.

the sacrament. Another example,
d.Lu.23.24 the d theefe that dyed with Christe
asked for mercie, and was saued:
where was he baptised.

Demaund.

Is it in our wyll to be baptised, or
not to be baptised?

Aunswer.

e.Math.28 Mark.16. Iohn.3.5. We are e commaunded of Christe
to be baptised, and therfore he that
maye be baptised, and wyll not, hee
i.Ge.17.14 breaketh the commaundement of
Reu.22.19 God, and is i cursed.

Demaund.

Maye one fall from grace, after he
is baptised?

Aunswer.

Yea verelie, for whoremongers,
f.Gal.5.4. Tit.1.16. 2.Ep.2.12. swearers, and other wicked liuers
c.Ioh.15.6 d.1.Cor.6.9 Hebr.10.26 Math.25. do fall from the f grace, and as long
as they remayne in sinne, they are a
without God, and c cutte of from
the vine Christ, and can not be d sa-
ued, although they be baptised, vn-

lesse

lesse they g repent. g. Luk. 13.4.

h Saint Peter sayth, Baptisme taketh not awaye the fylth of the flesh: But in that a good conscience consenting to God, by the resurrectiō of Jesus Christ. i And S. Paule sayth: circumcision is nothing, and uncircumcision is nothing, but the keeping of the cōmaundements of God. So then, Baptisme is no cause of our saluation. For example a Simon Magus, which was baptised, and yet remayned the chylde of the deuyll. h. 1. Pet. 3. 21. i. 1. Cor. 7. 19. Rom. 2. 25. Gal. 6. 15. a. Act. 8. 21.

Demaund.

What doest thou promise, when thou art Baptised?

Aunswer.

I promise to forsake the deuyll, the worlde, and the flesh, and to bee Christes seruaunt all the dayes of my lyfe.

Demaund.

Diddest thou neuer breake thys

promise?

Aunswer.

Yea, for if I sweare, lye, steale, or doo any other thing, contracie to the wyll of God: I breake my promise made vnto God.

Demaund.

Whose seruaunt art thou, when thou hast broken thy promise: the seruaunt of God?

Aunswer.

e. Ioh. 8. 34. Rom. 6. 23. Iaco. 1. 24. No, verelie, for Christe sayth, e he that committeth synne, is the seruaunt of sinne.

Demaund.

What is the reward of this seruaunt, for breaking his promise made in Baptisme?

Aunswer.

f. Rom. 6. 23. cap. 8. 6. f Dampnation, for Saint Paul sayth, the reward of sinne, is death.

Demaund.

What is done of thee nowe, seeing thou hast forsaken thy promise, and

damnyed, to lyue styll in that state of dampnation?

Aunswer.

No, but to remember my promise, and returne vnto God for the remission of my sinnes, and for his holy spirite, to leade mee into newnesse of lyfe.

Demaund.

Doest thou thinke that God wyll receyue thee, if thou repent, seeing thou hast broken thy promise in Baptisme, and lyued in fylthie sinne many yeares, seruing c the deuyll. &c.

c. 1. Ioh. 3. 8 & 10. 61.

Aunswer.

Yea, trulie, for Christe sayth, b I came to call the synners to repentaunce: I am a synner, and if I repent, and forsake sinne, I beleeue, I am become his c seruaunt againe, and all my sinnes forgeuen me, according to his b promise.

b. Luk. 5. 32.

c. Luk. 15. 21. & c.

b. Marth. 11 28.

Demaund.

What difference is bet[illegible] cramente, and a sa[illegible]

Aunſwer.

A Sacrament is a ſigne, or token of the promiſe of God, that he geueth vnto vs a certaine thing. So was circumciſion, a certaine token
Ge.17.10 whereby he woulde c receyue the circumciſed. Baptiſme is a token whereby God worketh with vs,
Gal.3.27 and b receyue vs vnto grace.

Sacrificium, is a worke of ours, which we geue vnto God. Wherby
Pſal.50. we c honour him.

Demaund.

Howe many kindes of Sacrifices be there?

Aunſwer.

Two, the one is called Propitiatorium, that is, which obtayneth mercie, and appeaſeth the wrath of God.

The

The other is called, Eucharisticum that is to saye, a thankesgeuing.

Demaund.

What is Sacrificium Propitiatorium.

Aunswer.

It is a worke, b deseruing remission of sinnes, & deliueraunce from euerlasting punishment: and there is onelie a one Sacrifice, which deserueth remission of sinnes: that is to saye, the death and passion of Christe. b. Esa. Math. 8. a. Hebr. 9. et. 10.

Demaund.

What is the Sacrifyce of thankesgeuing.

Aunswer.

h It is a thankesgeuing vnto God the Father, thorow Jesus Christe, the remission of our synnes, and for all other benefytes receyued of him. h. Psa. 50. et. 22. 26. 1. Pet. 2. 5 Hebr. 13. 1.

im. Therefore, whether we eate
or drinke, or whatsoeuer we doo,
let vs prayse God, thorowe Je-
sus Christe our Lorde, and
saye. Amen.

FINIS.

1579.

Agenet pati fortia